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WEEK BY WEEK

The United Nations

EXACTLY what has happened at the U.N. meetings with regard to disarmament is hard to determine. One swallow does not make a summer, and one resolution, no matter how much it has been debated, does not bring about what has been resolved upon. The test issue for disarmament is the right of international inspection, and apparently nothing upon this matter was decided. A revolution indeed will have taken place in international politics if an international commission has the right to enter upon sovereign soil and find out what is taking place there in preparation for war. It would be one of the most hopeful and dramatic steps towards the abolition of war.

Perhaps the greatest success in the concluded meetings lies in the realm of the imponderables. There is certainly a changed attitude on the part of the Russian delegation. If the cause of this were known much would be clearer about the future. There is also coming into existence what might be called a United Nations' spirit; it seems obvious that there is a collective opinion at the meetings to which all delegates are sensitive. This collective opinion is a reflection of world opinion, and it is necessary, therefore, for the common man everywhere to keep up the pressure and make sure that his desires are known and felt wherever his world representatives meet. The Security Council is now charged with the task of drawing up a plan for disarmament. Everything will depend upon the manner in which that task is carried out.

India

The Englishman is getting a little tired of the charges that Pandit Nehru and Mr. Jinnah are bringing against the British Government. Damning Britain, or British authorities, seems to be the only thing that Hindus and Moslems are agreed upon. And since the average Englishman knows full well that by this time India would have its Indian government and independence if Indians could agree, he is not very much stirred by the charges. The difficulties between Hindus and Moslems are an Indian question, and right readily would Britain leave it to the Indians to settle if it could be settled without conflict. Britain is not disinterested in conflict in India, apart from moral responsibilities it would be a calamity that would involve her as well as India. India's freedom is now in the hands of her own statesmen; the day will come when they will not be able to lay the blame for their failures at the door of Britain; it would be well for their own countrymen and other people if they began to anticipate that day. Incidentally, Pandit Nehru's specific for uniting the many and varied conflicting interests and issues seems to be to antagonise as many people as possible.

Germany

The private sending of food from this country to Germany is one of the signs that there is an unplumbed depth of good will in the ordinary citizen that in some way redeems much of the brutality of the past years. But certain things should be remembered. If the Nazis had conquered Britain, Mr. Victor Gollancz, who has done so much to stir consciences in this matter, would probably by this time have been brutally put to death. A great deal of harm will be done if sentimentality creeps into the matter. All possible help can and should be sent to the Germans, and nothing that is written here is intended to retard it, but there are others looking on and wondering, others—as Lord Beveridge pointed out in last Sunday's *Observer*—who suffered terribly under German occupation. The starving, for instance, dropped dead in the streets of Amsterdam towards the end of the war. Let every effort be made, public and private, to relieve and mend the terrible conditions in Germany; we plead with our readers to support it; but the wound that Germany made near the heart of civilisation cannot be healed simply by forgetting. Something must be purged and eliminated. Starving mothers and children are not the people to do the purging, neither perhaps the young people who never had the chance to know better. But to assume that the world's agony of the past seven years can be ended on the principle of forgive and forget is to make nothing of the sorrow that has cried to high heaven from the homes of millions of murdered people—where the homes are left. Unitarians in this country are sending food to Germany, for which be much thanks; they are also helping to support a home in Czechoslovakia for orphan children, mostly Jewish, whose parents have simply vanished.

Religious Liberalism

Liberalism—we mean liberalism as a way of the spirit—has been under a cloud in recent years. Certain theological circles have rather too easily assumed that it was a very inadequate explanation of what was taking place in the world. The Satanism that has been rather active during the past decade or so seemed to deny the presuppositions of liberalism, that man had it in himself, under Divine inspiration, to work out his own destiny. But it is never safe in judging human nature to take one isolated expression of it, no matter how big and final it may seem at the time, and draw conclusions from that. The theological defeatists have too readily seized upon the evil of the past years to support their own thesis. They have left out a great deal. They have left out the supreme fact that it is Satanism that has been defeated during recent years, and that the effort to defeat it came on the whole from the liberal spirit. It was the belief that somehow, in many different ways, men had the right to be free, which eventually broke the threat to the human spirit found in the form of Hitlerism. And the belief in freedom is integral to the belief that man—and certain conditions of the spirit—can be master of his own destiny.

Spiritual Resources

Nothing is clearer at the moment than that in one of the great critical periods of history men are finding sufficient spiritual resources to master a challenge of inner and outer environment never presented in such a way before. If this is true—and there is plenty of evidence for this now—then it is true that men everywhere are responding in some measure to this challenge. The world is not out of the wood

yet, and Pandit Nehru is right when he says that Britain's welfare and the world's welfare, is very much dependent upon what is going to happen in India. To that extent (and this, of course, is only one instance) the world is not out of the wood. Much has yet to be decided, and much is uncertain. But this is certain. The form of orthodox defeatism that has found explanation for events, and a plan for the future, in the assumed depravity of man, has no power in this situation. The creative effort that has been expended since the end of the war to save the world has come from men of all beliefs. It is their collective response to the challenge of the times that has seized the immediate situation and transformed it into hope for the future. It has been the undefeated liberal spirit everywhere, under all forms of belief, that has seized Satanism, so far defeated it, and opened the gates to a new surge forward of humanity.

THE MAN OF MUNICH

By G. Randall Jones, B.D.

I WELL remember a Sunday morning in the autumn of 1938. I was walking down to church, when the minister of a neighbouring church crossed the road and approached me with every sign of eagerness. "I've said some hard things about your Mr. Chamberlain," he began, "but I take them all back. I know now that he's a great Christian statesman." So most people thought on that Sunday morning. It was the time of the Munich Agreement. And Neville Chamberlain, the Man of Munich, the man with the umbrella, having pushed his policy of appeasement to its climax, was the man of the hour, acclaimed by princes and by peasants. Had he not brought back peace with honour? Was he not able to say: "Out of this nettle, danger, we pluck this flower, safety"?

Many people, perhaps most people, have changed their minds about the policy of appeasement. Well, it is open to anyone to change his mind. "To change is to grow, and to change often is to grow rapidly." Only, if you are opposed to appeasement in 1946, don't claim the credit for being opposed to it in 1938 unless you were opposed to it in that year. For my part, I have *not* changed my mind about Neville Chamberlain. In the winter of 1946, as in the autumn of 1938, I think of him as a great Christian statesman.

In saying this, I want to make it quite clear that I am not thinking of his work as the leader of a political party. I stand aloof from *party* politics—which is not the same thing as standing aloof from politics. I honour Neville Chamberlain for his efforts to preserve peace. Those efforts failed, and their failure is written large in history. But I have learned to judge a man, not by what he succeeds in doing, but by what he tries to do. Neville Chamberlain tried to do great things, good things, Christ-like things. He tried to avert war. I will not defend all the details of what was done at Munich—Neville Chamberlain himself would not have defended them. He confessed: "The terms which I was able to secure were not those that I myself would have desired." All he said was that, in the circumstances in which he found himself in the autumn of 1938, what was done at Munich was the best that could be done. I think he was right.

My opinion on this point has been confirmed by the reading of a recently published book, *The Life of Neville Chamberlain*, by Keith Feiling. (*Macmillan*, 25s.) This biography is based throughout on Mr. Chamberlain's private letters and memoranda, and reveals in full and candid detail the sharply contrasted stages of his life. It deals with his Unitarian ancestry, tells how he became a teacher in a Unitarian Sunday School, and shows how his religious faith found practical expression in the service of men. He was a realist, but he was also an idealist. In a tribute to his old opponent, George Lansbury, who died six months after the outbreak of the war which they had equally detested, he quoted a line that was to be written later on his own memorial: "I feel sure that in the angels' books his name will be found to be written like that of Abou Ben Adhem, as one who loved his fellow men."

He spent eighteen years in Cabinet office, and, almost to the end, had an unusual hold over his colleagues. As Prime Minister he enjoined them, when any matter of policy was being discussed, "to think first: 'Is this policy right?' Not: 'How will this policy affect the House of Commons or my constituents?' My method is to try to make up my own mind first as to the proper course, and then try to put others through the same course of reasoning." This was the method he adopted in dealing with Hitler, but here, unfortunately, he was applying it to a man impervious to reason.

Nevertheless, it seems to me that the policy of appeasement, and its climax at Munich, can be defended in the light of history on three levels—the low, the middle, and the high. On the lowest level, a good case can be made out for the proposition that, if war had broken out in 1938, both France and Britain were utterly unprepared for it in a military sense. Munich gave us the necessary breathing space, during which we were able to rearm, so that, when war came, we faced Germany with resources not utterly inadequate to the task before us. Most of those who still defend what was done at Munich argue the case on this level. Some even go so far as to say that, despite appearances, Chamberlain out-manœuvred Hitler, since he gained the necessary breathing space which was vital if the democracies were to survive.

Be that as it may, I am more attracted by the argument on what I call the middle level. On this level we are not thinking of material resources but of moral and spiritual resources. In the last analysis what beat Hitler was not the guns and tanks and planes but the moral and spiritual resources of a united people convinced that they were fighting in a just cause. The breathing space secured by Munich was vital, not simply because it enabled us to rearm, but chiefly because it enabled us to bring a united nation to the struggle.

This leads me to the third argument, on the highest level, where I would stake everything. It is this: whatever people may say, it is always right to try the policy of appeasement. Somehow or other, I know not how, it has come to be taken for granted nowadays that "appeasement" is a term of reproach, as though it were another name for Danegeld. But "the appeasement of Europe" is a policy which was enshrined in the British tradition long before Neville Chamberlain was born. What is "appeasement"? It is only another name for what the New Testament calls "reconciliation", and as a minister of Christ I am committed up to the hilt to the ministry of reconciliation. I admit that appeasement does not always work—having lived through the events of the last ten years, how could I deny it—but there is always the hope that it may work. Therefore, it is always right to try. That is what Neville Chamberlain did. He tried to bring about appeasement with Hitler; he failed in his immediate objective, because he was dealing with a madman, and madmen are incalculable. Did he fail in his ultimate objective? That remains to be seen, for the ultimate objective is still ahead of us. Meanwhile, I dare to believe that Munich, which was appeasement's climax, was not in vain. For, when war came, Munich had made it clear to the whole impartial world that everything possible had been done to keep Europe out of war. Plainly, and without possibility of evasion, the blame for the calamity was fixed on the unbridled ambition of Hitler. Thus, whilst the argument on the middle level explains how people of British stock moved unitedly into the struggle, the argument on the highest level explains why, eventually, the United Nations took up the burden and carried it to the bitter end.

"War wins nothing, cures nothing, ends nothing." Who said that? Those are the words of Neville Chamberlain, spoken after the collapse of his policy of appeasement. On an earlier occasion, whilst there was still hope that appeasement might succeed, he spoke his mind freely to a Birmingham audience: "We pass no judgment here upon the political system of other countries, but neither Fascism nor Communism is in harmony with our temper and creed. . . . And yet . . . do not forget that we are all members of the human race, and subject to the like passions and affections, and fears and desires. There must be something in common between us if only we can find it, and perhaps by our very aloofness from the rest of Europe we may have some special part to play as conciliator and mediator. An ancient historian once wrote of the Greeks that they had made gentle the life of the world. . . . I can imagine no nobler ambition for

an English statesman than to win the same tribute for his own country."

I have referred at some length to Keith Feiling's biography; I will conclude with a quotation from another book, *Water under the Bridges*, by Sir Nevile Henderson, who was our Ambassador in Berlin at the time of the Munich Agreement. Sir Nevile writes: "Neville Chamberlain saw a mad world rushing to its own destruction because everybody had been afraid to grasp the Nazi nettle. Force to counter force was not at his disposal. . . . Yet even had force been at his disposal was not negotiation in any case preferable to the brutal and uncertain arbitrament of war? That was the policy that his detractors chose to condemn by misusing and abusing the good honest word 'appeasement'. . . . Poor abused word 'appeasement', so misinterpreted by the passionate prejudices of the moment yet so indispensable and invaluable if the world is to go on striving towards the brotherhood of man in the Federation of the World."

THE FELLOWSHIP OF SINNERS

By Lawrence Chandler, B.A.

THIS title isn't original. It appeared once at the head of Brother John's weekly feature "For Ministers Only" in an issue of THE INQUIRER many years ago. But I was reminded of it recently by an article by Zoë Farmar in the *News Chronicle* about a remarkable organisation in America called "Alcoholics Anonymous".

This organisation was started twelve years ago by a doctor who was himself a confirmed drunkard, and who had got into such a low ebb that he realised that if he was to go on living at all he must give up drink. "Realising that while the alcoholic poisoning had a driving hold on his constitution, his mind could not countenance the thought of 'never-no-more', he devised for himself a trick. He would not have a drink for one whole day. He would not think beyond that day.

"Then came the problem of how to use the time, to endure the agony. Loneliness, the feeling of being an outcast, he realised, was one of the most serious obstacles to his recovery. The self-righteous, suspicious-eyed help of the temperate would have driven him straight back to the bottle. Instead he went and collected a few other drunks who were in as bad, or worse, shape as himself. He talked them into trying, with him, to cure themselves of their obsession."

They were the first of the Alcoholics Anonymous, of whom there are 30,000 in America now. The method of self-cure is based on "the postponing from day to day—until the craving relaxes and a future dryness can be faced—of alcoholic stimulation, the overcoming of loneliness through the companionship of fellow sufferers, and the eradication of a sense of guilt by the step which requires the A.A. to list all his past anti-social acts and then try, so far as is possible, to repair them. His biggest prop, right from the start, will be the other A.A.s. In most American big cities there are meeting rooms where, once or twice a week, they discuss their problems, talk of their experiences, arrange informal parties (where coffee and cigarettes will be served). . . . Many of them who have been drunks for 20 or 30 years come back to a rational enjoyment of life unbalanced to find that the raw edges of the human condition can be more easily borne if you have real friends to turn to. For an A.A. who is feeling ragged, in desperate need of escape, can always 'phone or call a fellow A.A. Day or night. His friends will always help him with real understanding through the nervous patch." Not with any sense of superiority, for they have done and suffered the same as he. The proportion of permanent cures achieved is reckoned to be 75 per cent.

Do you see what I mean by the "Fellowship of Sinners"? For years and years scores of what are called "temperance societies" have laboured to reform drunkards and change them into sober men, but with only limited success compared with the energy and money expended. They have sought with the best will in the world to throw out a lifeline *from above* and drag poor struggling souls out of the depths. But a successful rescue depended on the victim's being able to keep a grip on the lifeline, and that is what most of them were not able to to do. Now it seems that the victims of the drink habit can do for themselves what the sober, respectable people could rarely do for them—provided that they have the companionship and encouragement of those who have been in the same hell as themselves, or are, like them, striving to emerge from it. They can *climb* out of the pit into which they all alike have fallen, provided that they are roped together like mountaineers by the bond of fellow-feeling and mutual sympathy.

Now surely there is here a lesson for all of us. There is a lesson, first of all, for the Church. We who belong to it would do well to remember that we are a fellowship of sinners. The writer of the article I have quoted said of the Alcoholics Anonymous she had met: "I do not think I have anywhere come across a group of people more generous, unmercenary and humble in their relationship—nor more free from humbug." Why is that?

Because they have no illusions about themselves, nor about one another, and it doesn't matter in the least. The Prodigal Son had to go all the way to the swine-trough before he came to himself and realised what he had become, but when he did he saw himself truly, shorn of any comfortable illusions. In the same way, these victims of drink, from the very nature of their moral fall, have gained the precious gift of spiritual realism, and so have come nearer than most of us to the Kingdom of Heaven. And yet some of the sins into which we socially more respectable people are liable to fall are a great deal more deadly than theirs. Pride, envy, spitefulness, malice—sins not of the flesh but of the spirit—these poison human life, create immense unhappiness and slay the souls of which they take possession. Because these vices are not so open or obvious, nor considered by society so shameful as that of habitual drunkenness, they are less easily recognised for what they are, and less easily repented of. Yet it *is* possible to recognise them and escape from them. Saul of Tarsus was a Pharisee, and *he* escaped.

We need in the churches, then, that humility and freedom from humbug, and that generous readiness to understand one another's moral difficulties and help each other to overcome them. Humility is not grovelling in abject abasement; it is not making ourselves out to be worse than we are. It is seeing ourselves as we are, without camouflage and without pretence. And only in that clean, antiseptic atmosphere of spiritual realism can brotherly love of a Christian quality flourish and really become an effective power of redemption.

The common notion is that people go to church because they are good. The fact is that we come to church because we are not so good as we should be, and we come to seek guidance from the spirit of Wisdom and strength from the spirit of Love—graces mediated to us through the fellowship of those who, like us, are aspiring to tread the upward path. We are a fellowship of sinners, and the sooner we can learn to look at ourselves in that light the better will God be able to use us for His purposes.

Secondly, we need to learn this lesson as citizens of the world. In the international realm, for example, it is time we stopped emphasising how much less guilty we are than our late enemies—true though that is—and faced the fact that to some extent we *are* responsible, too, both for the world situation which made the war possible and for the frightful inhumanity with which it was waged. It was not the Germans but we who introduced "saturation" bombing and carried it to a perfection of destructiveness. It was not the Japanese but our American Allies who, with our Government's concurrence, dropped the atomic bombs. It is time we came down off our high-horse of self-righteousness and acknowledged that, before God, we and those who fought against us are together just a set of poor devils who have got ourselves morally into a most unholy mess. All have sinned and fallen short of the glory of God. We think the Germans ought to acknowledge their war-guilt. So they should, but we make it next to impossible for them really to feel sorry, so long as we adopt an attitude of moral superiority and rub it in how wicked they are—as if there were no blood on our own hands! We have priggishly talked of re-educating them. What they and we together need to begin with is not re-education but redemption—the creation of a clean heart and the renewing of a right spirit within us all. Not until we get down to the bedrock of Christian humility and acknowledge our kinship with our ex-enemies—the moral frailty we share with them, the infinite possibilities of spiritual achievement that lie hidden

in them as well as in us, the divine love that is shed abroad on all alike—not until we acknowledge these things will God's healing power be set free in the world.

The attitude of self-righteous condemnation is slowly breaking down as the gravity of the human situation in Germany comes home to us and our sense of responsibility wakes up. We are coming to realise that they are, after all, fellow human beings, and that we can't let them suffer and die without using every means to prevent it. Perhaps the sense of the fellowship of suffering will be a first step towards the realisation that, throughout this wide world, we are a fellowship of sinners, and that we have it in us to become, some day, a fellowship of saints.

"CONFESSIONS OF A MODERN"

3.—"MEDITATIONS OF A PAGAN"

NOT ALL good Christians join in the doleful hymn to this world's corruption:

> "Natural things are glorious, and to know them is glorious. . . . It has been the easiest thing to teach me that all felicity consists in the enjoyment of all the world, that it was prepared for me before I was born, and that nothing is more divine and beautiful. . . . You never enjoy the world aright till the sea itself floweth in your veins, till you are clothed with the heavens, and crowned with the stars."

Such were the meditations of Thomas Traherne, Anglican clergyman and obscure 17th century poet until rescued from obscurity 200 years later. The meditations of the clergyman and the gentle raptures of the poet were not kept separate from each other; Christian and Pagan in the sense I have been suggesting were merged into one person, and in Traherne how aptly and naturally they coalesce!

If only one fragment of his *Meditations* had survived I should have recognised his kinship with the unknown Greek poets of whose work we do indeed know only scattered and detached phrases preserved by the chances of time. For that fragment I would choose this, the first phrase of Traherne's I ever heard:—

> "The corn was orient and immortal wheat which never should be reaped nor was ever sown."

This is a flashback to his childhood: when a cornfield makes that impression Ceres or Demeter is not far away. I think I know the meaning of that line. "Immortal wheat" blows straight across the imagination. It is the vision of all the wheatfields dancing in the sun which have ever gladdened the gaze of man, a satisfaction to good husbandry, a promise of winter's hunger to be met, and beauty's hunger to be fed. But what of "orient wheat"? Is it wheat from the East, corn from Egypt growing on the lately flooded plain of the Nile? Possibly. Is it a silent, submissive, timeless wheat like the soul of Inner China where human spirits seem to dwell more in bygone dynasties than in the affairs of the passing hours? Possibly too. But in the end I prefer to think of it as wheat seen in vision at the orient time of day, at the first flush of a summer morning when the light comes not down upon it as though it were beating ripeness into the corn, but across it from the East—a misty light, off-stage almost, as though the field were kindled from underneath. Surely then the gods are not far away!

Paganism is our dormant youth; the youth of our individual lives and the youth of mankind lingering in our consciousness as vestigial bones linger in our physical frame. Let but a poet reach down to the sleeping youth in us and the childhood both of ourselves and of our race floods through into our wakefulness. Then it becomes not a simple or naive childhood but a mature edition of the same; not a going back wistfully and romantically to past glory but a spreading out into present enjoyment, and the awakened paganism speaks. Let the power of the outward world be your power, let it invade your senses, let its beauty press upon your eyes, and its rapture sink into your soul. You may not hear or see Zeus the Mighty Thunderer, but the lesser immortals will peep shyly at you from thicket and field.

Poets can do this for us, and sometimes by direct experience we ourselves break through to the still magic of the passing moment. I saw from the carriage window of a train which was racing me to London a patch of puddleweed, a dozen or so bicycles leaning against a fence, and the same number of girls' school hats hanging on the stumps of the fence. I looked for the girls, wondering what game they might be playing, but they were nowhere in sight. Not by the stream watching the waters dance, not running through the copse looking for sound or sight of Pan, not maypoling nor weaving garlands for their hair. They were gone and I wondered where. There was a car standing nearby. Ah! Somewhere not far off a teacher was conducting them through a museum or art gallery, or perhaps they were over the brow of a hill botanizing. Submissive, orderly, unquestioning with the acquiescence of good pupils, they were probably learning the arts of civilization, learning composure and classification, learning restraint and worldly wisdom. But they had left behind for me to see hat on stump and cycle at the ready, and these were enough to remind me that the eternal child, though accepting the conditioning of the adult world, still lives freely with her own abandon and is a law of fairy-fancy to herself. See but a straw hat swinging in the breeze and one modern pagan at least is soon swinging down the lanes of eternal youth.

But trains race on and parkland gives place to town, the moments of imaginative insight flash away to be replaced by sterner and more urgent thoughts, there is no stillness at the centre of meditation, always the raw material of life will insist on intrusion. The Greeks had a word for this raw matter, "timber" they called it, "logs of wood", great lumps bumping against the soft smoothness of mind. What chance has fancy to maintain itself against the lumbering reality of things? That it does break through at all is remarkable, and we should be satisfied that sometimes we do manage to see the trees in spite of the wood.

To what extent others feel the pressure of Deity in this fitful, fragmentary way I do not know, but so it is with me. "See life steadily and see it whole" is an admirable heart-cry, but its fulfilment eludes me; I have to be content with seeing intensely in small parts and at odd moments, and, like a good pagan, leave the joining of those parts to an unknown god to whom I do not neglect to raise a memorial.

THE GHOST CHURCH

By a Unitarian Minister

IT STANDS on a busy highway in a provincial city, the scorn and derision of men. Tattered, dirty and forlorn, its spire reaches for the sky, seeking a heavenly resting-place away from the gross materialism and indifference of men.

Nearly a hundred years ago faith in the free winds of a liberal spirit gave it birth and sent it sturdily on its way. Men and women within its walls gave it soundness of body, and their yearnings for a nobler interpretation of things divine made it "the House of the Great Interpreter". Babes with eyes bare open came to be accepted into the family of God. Understanding and kindly attention brought them to those who endeavoured, humbly yet graciously, to show them the way wherein their feet should go. The pangs of love and mutual understanding brought them to pledge life, heart, duty and faith till death did them part. The Angel of Departure escorted them with solemn tread to the last message of farewell, but their spirit remained to encourage and sustain. Their children and their children's children were led by interpreters of things divine, but indifference and the cruel hand of industry bled the life-blood from the Interpreter's House. The God of War found sanctuary within its walls, and evil things in men's hearts laughed at its final death-rattle. No longer is it "the House of the Great Interpreter".

Yet it now proclaims a witness long since dead! The passer-by is informed that at certain times he may still find means of grace in the sanctuary. Performed by ghostly hands and voices! The young are told of hours of good companionship within its walls! The weary Mordea is still bidden to seek rest! Where are the hearers for the last journey? Where are those concerned with its well-being in death as well as in life? Come! you dawdling mourners; give rest to the body and peace to the ghost. Go to, and perform the last rites for the haunted dead. And, Heroic, your brothers and fellow-mourners in our towns and cities. Press forward and seek fresh battlefields—but please bury the dead. We seek to inspire the soul of man with dignity, vision and beauty! We preach a faith that is not dead! The Ghost Church is no witness to these things. Should such a faith be so advertised?

SAMUEL ROGERS—POET AND CONNOISSEUR

"Rogers lives in our memory, not only as a poet but as the centre of a brilliant social circle and as an encourager of genius." Such was J. C. M. Bellew's tribute to Samuel Rogers, the Unitarian banker-poet, who, a century ago, was regarded as the virtual king of English literary figures.

Son of a Nonconformist banker, Rogers was born in 1763 at Newington Green, and was educated at Hackney. His father overruled his desire to enter the Warrington Academy and to become a dissenting minister. Entered as a clerk in the family banking house, he early turned to writing, contributing in 1781 for the first time to *The Gentleman's Magazine*.

Through the deaths of his brother in 1788 and of his father in 1793 he inherited a large fortune which enabled him to dabble in literature and to act as a connoisseur.

His poems, many of which are long detailed narratives, were written in the polished classical style. Though popular in their day, as Bellew's criticism implies, they are seldom read now.

Rogers's real importance was in his patronage which led him to know and entertain the leading literary lights of his day. The friend of Scott, Coleridge and Wordsworth, he numbered among his acquaintances Robertson, the historian, Dr. Black, Professor Playfair, Mrs. Piozzi, the friend of Dr. Johnson, and Mrs. Siddons, the actress.

His home in St. James's Place, Westminster, was enriched with all that was beautiful in art. Flaxman designed the drawing-room mantelpiece; Chantry, then a journeyman, carved a sideboard and cabinet. Turner, Stothard, and other rising artists, were employed to illustrate his poem *Italy*, published in 1828.

His essential broadmindedness was shown during the French Revolutionary and Napoleonic period, because he did not join in the immediate chorus of condemnation that arose in this country against the constructive achievements of the reformers. Visiting France in 1791 and again eleven years later, he numbered amongst his political friends men like Priestley, and Horne Tooke, the radical parson who, in 1794, was unsuccessfully charged with high treason. Regarding Tooke as the ablest conversationalist he had ever met, Rogers also mixed with progressives like Charles James Fox and Lord and Lady Holland. His journal tells many interesting stories of the witty society amongst which he moved.

Grattan, the veteran Irish leader, who after the Act of Union of 1800 still pleaded the cause of independence in the House of Commons, numbered the banker-poet amongst his friends.

Rogers was certainly not the great man he was made out to be by his contemporaries at his death in 1855. His poetry unquestionably did not justify the offer of the Poet Laureateship, made by Prince Albert on the death of Wordsworth in 1850, simply because it lacks originality. But by his patronage of struggling authors, artists and craftsmen Rogers did a great piece of work, since without men of his calibre in the early nineteenth century many names, which nowadays rank high in the world of art and literature, would probably have never been heard of. He was the self-appointed chairman of the literary world of his day.

R.D.W.

CHRISTMAS

When Mary nestled her new-born babe
And watched his tender face
She did not know that three wise men
Would seek the lowly place
Amongst the patient oxen mild
And offer gifts before her child.

Often in humblest form and place
In lowly simple things
There dwells a strange divinity
In angel's hidden wings;
And they who fain would know which
Must seek the simple gifts of earth.

MURIEL HILTON.

CORRESPONDENCE

AN INVITATION

SIR,—May we, through your columns, send our cordial invitation to all ministers and secretaries of congregations to inform our minister or secretary when any member of their respective churches moves into the Birmingham area? To a newcomer to a densely populated district it is often a matter of difficulty to get into touch with the Unitarian Church or churches, and we feel that reciprocal arrangements of this nature would supply a long-felt want by ensuring a speedy welcome and immediate contact.

It is, of course, understood that should such new arrival later desire to transfer his or her membership to any other of the churches in this area there would be complete freedom so to do.—Yours,

Norah P. Morris (*Chairman*), *A. Wynn Kenrick* (*Treasurer*), *E. M. Montgomery* (*Warden*), *C. Beale* (*Secretary*).

RELIEF FOR GERMANY

SIR,—That the need for immediate relief action in Germany is imperative is now generally recognised, and whilst it is clear that no adequate improvement in conditions can be effected without a change in governmental and inter-governmental policies, the importance of individual efforts in supplying both material and intellectual aid cannot be over-emphasised.

The National Peace Council is aware of the urgent need for both food and clothing. It is also aware that the need for books and periodicals—for information and for the stimulus of mental and spiritual contacts with the outside world—is equally urgent.

For this reason the council has issued a leaflet: "Germany—what can be sent and how", giving details of the various schemes now available for the relief of the physical and intellectual destitution of Germany and, in particular, of the British Zone. We shall be pleased to send a copy to any of your readers on application.—Yours,

National Peace Council, *Gerald Bailey.*
144 *Southampton Row, London, W.C.*1. *Director.*

AN INQUIRY

SIR,—Since publishing my "History of Underbank Chapel, Stannington" in 1944 I have collected a certain amount of additional material which I hope ultimately to publish in the form of an article. I should be obliged if anyone could give me information on the parentage, education and early life of Peter Wright, who was minister at Stannington from 1814 to 1854 and previous to that was at Rochdale for about a year. Information would also be welcome concerning the Rev. James Ruddle, at Stannington 1905 to 1908.—Yours,

Frederick T. Wood.
10 *Norwood Road,*
Sheffield 5.

EDITOR'S NOTES

THE FOLLOWING charming note is sent to me from Roumania. It will explain itself. I will send on to the correspondent one or two addresses if those young people interested will communicate with me by postcard.

"Dear Mr. Editor,—Be not surprised, that I write your. I also read your news since a long times, although it does not come to my address, but to my director's, Mr. Laszlo Lörincz, who gives me for reading.

I want you ask of a great friendliness. I should correspondence with an English boy, but I do not know any of them. If you were send the address of an English boy, with whom I should make the acquaintance—for the present only by letter—I shall be very thankful.

I'm only a pupil with 19 years. I go into the eight class of our Unitarian College. I want make the acquaintance also with a schoolboy.

I beg your pardon for my intrude and for my bad English. But I tell you, that I learn this language since two years from my private diligence. I hope, that on this way I'll learn better.

I please you very much, grant my request!—Yours faithfully,

Gabriel Gallfy."

* * * *

As will be seen from an advertisement elsewhere in this issue the Appeal Fund has reached a figure just £30 short of £75,000. THE INQUIRER suggested some weeks ago that the round figure would make an admirable sum to be reached by Christmas. Will our readers see to it that it is reached? Apart from other matters it would give great gratification to Mr. Harold Moore, the Appeal Fund treasurer. He has worked tremendously hard on behalf of the appeal and £75,000 by Christmas would give him great pleasure.

The Appeal Fund committee, I understand, are going to make great efforts to get in the remaining £25,000 during the coming year.

HELP FOR GERMANY

With regard to the letter which appeared in our December 7 issue, detailed instructions are being sent to every congregation by the General Assembly.

THE INQUIRER

All letters and communications for the Editor must reach the Office not later than Monday morning for publication the same week. All communications must be accompanied by the name and address of the sender.

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NEWS REVIEW

"The Boy Pilgrim" by Bertram Lister, Allenson & Co., Ltd. 3s. 6d.

I am forcibly impressed how badly Unitarians need apparatus for the intelligent religious education of their children. The Rev. Bertram Lister's book is definitely helpful. It can be recommended for Sunday School prizes, Sunday School libraries, for use by Sunday School teachers and ministers, and for presents to one's own and other people's children. The book is attractively printed and pleasantly illustrated, and of a handy size of some fifty pages. It most suits the age range eight to twelve.

The boy pilgrim is Jesus, who is presented to us as the little Jewish boy who hears from his parents that he is to go up to Jerusalem for the Passover festival. With him we go up to Jerusalem, remain there a week, and return to Nazareth. The story is sufficiently a story to interest children and maintain continuity. But the story moves through the "Life in Palestine when Jesus Lived" in a manner very suitable to young children. We learn how the Jews lived and travelled, how they worshipped, and how the face of their country appeared. It is all very valuable because it is so well selected and sensibly put. A child will learn more than he or she realises by reading this book. The style is most pleasant, and the story stands up well to reading aloud; I have tried it on my own children. It is so refreshing to be able to read to them about the Unitarian Jesus. Highly recommended.

J. C. G. Burton.

Bournemouth.—The Bournemouth Society for Promoting the Welfare of the Deaf owes a great deal to the interest and practical help of the Bournemouth Congregation. Regular meetings for the deaf are held in the Lecture Hall, where educational and recreational facilities are provided. The Mayor of Bournemouth has taken a keen personal interest in the society's work. The minister, Dr. Brown, has generously responded to an appeal by the deaf and has promised to assist in the provision of special religious services. The handicap of deafness calls for the services of an interpreter, special lighting and grouping of the congregation.

Boston.—The first meeting of the Unitarian Junior Fellowship was held in the schoolroom on Monday evening, November 18. On December 4 a successful Bring and Buy Sale, organised by the Women's League (president, Mrs. Hargreaves), was held in the schoolroom. The proceeds were in aid of the General Assembly £100,000 Appeal and the funds of the recently formed Unitarian Junior Fellowship. The presence of friends from the Kirkstead congregation was cordially appreciated. Praise and thanks are due, and gladly given, to the members of the Women's League for the gratifying result of the sale.

Bradford: Chapel Lane Unitarian Chapel, Town Hall Square.—The twentieth anniversary of the ministry and work of the Rev. F. A. Bullock and Mrs. Bullock was celebrated during the week-end of December 7 and 8. On Saturday evening a magnificent entertainment was provided by members of the choir. The main item of interest, however, was the presentation of a cheque for £130 to Mr. Bullock, which was entirely subscribed for by members of the church and congregation, also by the attenders of the lectures on Psychology and Literature, which Mr. Bullock regularly delivers and has delivered over almost the whole period of his ministry. The officials of the church paid very warm tributes to the work of Mr. and Mrs. Bullock, and Mr. Bullock very movingly responded. At the Sunday services the choir beautifully sang solos and anthems, and Mr. Bullock delivered two powerful and moving addresses with the very appropriate titles of "Our Adventure Together" and "Taking Our Bearings".

Dunmow.—A large audience assembled on December 4 to hear Dr. L. Du Garde Peach deliver the third Celebrity Lecture on "The Art of the Theatre". He described the different methods employed in writing for the radio, the stage and the cinema. The ordinary feature film, he said, was written for audiences of the mental age of eleven, quite deliberately and intentionally, and with tremendous box-office success. Films, however, had great possibilities if used by inspired writers and directors. In writing for the stage one had perhaps ten or fifteen minutes to get into contact with the audience, but in radio one had not more than thirty seconds in which to capture the attention of the listener before he decided to switch off.

On Sunday, December 8, in response to the minister's invitation, the Mayor and the members of the Corporation attended a Civic Service. The minister was invited to accompany the Civic Party in the procession from and back to the Mansion House. This is the first Civic Service to be held at the church.

Hastings.—Mr. Charles W. Obby, J.P., of Dover, when opening the Sale of Work, on Saturday, November 30, speaking of Unitarianism, said that the lessening influence of our interpretation of religion was far greater than our numbers suggested. He spoke of the efforts of the war on the Dover church; its hopes of recovery and its indebtedness to the Hastings congregation for the assistance of Mr. and Mrs. Hilton. Expressing thankfulness that the Hastings church had been spared serious damage, he reminded the many visitors of the congregation in the near future which will necessitate the expenditure of a great deal of money.

In spite of uncertain weather there was a large attendance, with friends from the Northiam and Tenterden churches. The sum of £93 was raised for church funds.

It is expected that the £100 target for the G.A. Appeal Fund will be reached early next year.

Evesham.—On November 26 an Organ Recital was given in Oat Street Chapel by Mr. J. Gilbert Mills, in aid of the £100,000 Appeal Fund. This is the second recital for this purpose given by Mr. Mills. The soloist was Mrs. Margaret Essex, who sang arias from Handel's oratorios and a motet by Mozart. Evesham has reached the figure of £280 towards a £300 target.

Leeds: Mill Chapel.—Three important developments have taken place at Mill Hill Chapel during the last three months.

A change in the traditional form of Sunday Evening Services was instituted on October 6. After the Devotional Service a Lecture is given by the minister, followed by Open Forum Discussion. The Lectures are on Traditional Doctrines in the Light of Modern Knowledge.

A Children's Church has also been formed: children come to the Chapel at 10.45 a.m. and proceed later to the Children's Church in the adjoining hall.

On November 16 and 17 we were honoured with a visit by Bishop Alexander Szent-Ivanyi, of the Hungarian Unitarian Church. Members were privileged to meet him on the Saturday afternoon when he received an address of welcome from the chairman, Mr. C. H. Boyle. On the invitation of the Senior Rabbi in Leeds, Mr. Szent-Ivanyi went to meet a gathering of the leaders of the Jewish community who wished to express their thanks personally for the great work he had done for their people in Hungary while under the Nazi yoke. Sunday, December 1, was the 274th Chapel Anniversary. At the morning service seventeen new members were welcomed into membership.

London: Blackfriars Mission and Stamford Street Chapel.—Recent events at Stamford Street have included the annual Reunion Service and Social, and a successful Bring and Buy Sale. The Reunion, on Sunday, November 17, was attended by a very large crowd made up of past and present members and friends of the Chapel and its institutions, and the hearty singing and worshipful atmosphere of the service made it quite a memorable occasion. In his sermon, the minister, the Rev. Arthur Long, gave a brief sketch of the Chapel's long and eventful history.

The Sale, on Saturday, November 30, was opened by Mrs. Martineau, with Mr. Harold Baily in the chair. Thanks to the efforts of Mrs. Tayler and her helpers—and to the generosity of the many friends who were present—a sum of £70 was raised towards the general running expenses of the Chapel and the restoration fund.

Mexborough.—Two outstanding lectures were given at the Unitarian Week held recently. The two speakers were the Rev. P. N. Tindall, of Stannington and Fulwood, Sheffield, and the Rev. E. Shirwill Price, of Mill Hill, Leeds.

Other activities held during the week were The Young People's Party, Congregational Party, and Gift Day.

The Anniversary Services were conducted by the minister, the Rev. E. A. Davies.

Montreux.—Montreux Christian Church celebrated the centenary of its present building on November 16 and 17. In 1841 the congregation severed its connection with the Methodist Conference on grounds of doctrine, but until 1846 it rented the chapel when it was served with a notice to quit and the present building was erected. The occasion was celebrated by a Public Meeting on Saturday, over which Mr. E. Wild, the oldest member, presided, Rev. C. P. Scott represented the E.C.C.U., Rev. Gy. Bandik read a survey of the history of the congregation, Rev. R. H. Crotham brought greetings from the G.A. Forward Movement. On Sunday night the Sabbridge Religious Drama Group presented with great skill and understanding "They Came Singing" to a good and appreciative congregation.

Norwich.—The congregation of the Octagon Chapel have for a year again enjoyed the use of the Church Parlour which has been vacated by the Ministry of Labour.

The Sunday School has reopened and met regularly, and the ladies of the congregation have met weekly to work at what meagre supplies of material could be obtained with few, or no, coupons.

The sale of such work took place on December 7, when Mrs. H. Boley, the President of the Women's League, opened the proceedings with a gracious and humorous speech. The space was limited, but not the enthusiasm. The result was more than double expectations for over £70 was realised.

The service in the Chapel on the following morning was destined to afford an opportunity for Mr. Boley, the President of the G.A., to speak on Unitarianism and the post-war world.

Padiham.—The President's Birthday Party, on November 16, will long be remembered when a gathering of over 300 people paid homage in word and deed to Mr. T. W. Waddington on his eightieth birthday. During the programme a presentation was made of an electric clock, a pocket watch, and a pair of slippers, the gifts of the congregation and the Sunday School.

In making the presentation Mr. General Hudson paid tribute to the character and worth of Mr. Waddington, and to his long years of faithful and untiring service in church work.

On accepting the gifts Mr. Waddington was deeply moved. He thanked all for their kindness and good will, and said that he had always felt it a privilege and duty to do all that he could for the cause for which the chapel stood.

Park Lane Chapel, Nr. Wigan.—A Sale of Work, held on Saturday, December 10, in aid of the General Assembly and Park Lane Chapel Renovation Fund was opened by Frank Fairhurst, M.P., an old scholar of the school. Well over £200 was raised. The Chapel has nearly reached its target set two years ago of £1,000.

CALENDAR

SUNDAY, DECEMBER 22nd

ABERDARE, Highland Place, 11 and 6, Rev. D. JACOB DAVIES.
ABERDEEN, Un. Ch., Skene St., 11 and 6, Rev. L. BAKER SHORT.
ABERYSTWYTH, New St. Meeting House, 11 and 6, Rev. W. PRIESTLEY PHILLIPS.
ACCRINGTON, Unitarian Free Ch., Oxford St., 10.45 and 6, Mr. J. UNSWORTH.
AINSWORTH, Unitarian Chapel, Knowsley Rd., 11 and 3, Rev. BENJAMIN GILL.
ALTRINCHAM, Dunham Rd. Ch., 11 and 6.30, Rev. A. W. VALLANCE. Christmas Day 11 a.m.
ANDBELL. (See Lytham St. Annes.)
ASHTON-UNDER-LYNE, Richmond St., 6.30, Rev. C. P. SCOTT.
BATH, Trim St. Chapel, Unitarian, 6.30, Rev. C. M. WRIGHT.
BELFAST, All Souls, Elmwood Av., 11.30 and 7, Dr. A. L. AGNEW.
BELFAST, First Church, Rosemary St., 11.30 and 7, Dr. R. W. WILDE.
BESSELS GREEN (nr. Sevenoaks), Unitarian Ch., 11, Rev. R. LITMAN. Christmas Day, 11 a.m., Rev. R. LITMAN.
BILLINGSHURST, Free Chr. Ch., South St., 11.15, Mr. T. WILKINS.
BIRKENHEAD Un. Ch., Bentborough Rd., 3.30, Supply.
BIRMINGHAM, Church of Messiah, Broad St., 11 and 6.30, Rev. GORDON STUART.
BIRMINGHAM Moseley Un. Ch., Yardley Wood Rd., 6.30, Mr. E. T. PEARCE.
BIRMINGHAM, Waverley Rd. Church and Hurst St. Mission, Small Heath, 6.30, Mr. T. DOWEY.
BLACKBURN, Unitarian Ch., St. Andrews Street, 6.30, Supply.
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, Rev. F. COLEMAN.
BLACKPOOL, South Shore, Lytham Rd., 11 and 6.30, Supply.
BOLTON, Bank St., 10.30 and 6.30, Fellowship Services.
BOLTON, Halliwell Rd., Free Ch., 10.45 and 6, Mr. IRVEN HODGSON.
BOLTON, Unity Ch., Deane Rd., 10.30 and 6.30, Supply.
BOSTON (Lincs.), Spain Lane Unitarian Ch., 6.30, Rev. CHAS. SIMPSON.
BOURNEMOUTH, Unitarian Ch., West Hill Rd., 11, Dr. G. K. BROWN.
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. F. A. BULLOCK.
BRADFORD, Broadway Av., 3.15, Mr. DUDLEY RICHARDS.
BRIDGWATER, Christ Ch., Dampier St., 11 and 6.30, Rev. W. G. TOPPING.
BRIDPORT, Unitarian Church, 11 and 6.30, Rev. G. RANDALL JONES.
BRIGHTON, Christ Ch., Un., New Rd., 11, Rev. A. E. COXON, 6.30, Rev. F. M. RYDE.
BRISTOL, Lewin's Mead Meeting, 6.30, Rev. J. H. CORBAN DAVIES.
BRISTOL, Oakfield Rd., Clifton, 11 and 6.30, Rev. J. TUDOR DAVIES.
BRIXLEY, Unitarian Ch., Trafalgar St., 11 and 6, Rev. JOHN EVANS.
BURY, Bank St., 11 and 6.30, Rev. J. W. MAW.
BURY St. Edmunds, Churchgate St. Chapel, 6.30, Mr. H. GOSE.
BUXTON, Hartington Rd., 11 and 6.30, Rev. WM. DYER.
CAMBRIDGE, Memorial Ch., Emmanuel Rd., 11 and 6, Rev. H. STEWART CHESTER.
CARDIFF, The West Grove Un. Ch., 11 and 6.30, Rev. E. T. POTTER.
CHESTER, Un. Ch., Lower St., 2.30, Junior Church; 6.30, Rev. W. CHESTER.
CHESTON, Unitarian Ch., Hanwell Hill, 6.30, Mr. C. H. COLE.
CHESTERTON, Rupshill Un. Ch., 11, Study Service, 6.30, Rev. BARBARA TAYLOR.
CHESTER, Matthew Henry's Ch., 11 and 6.30, Rev. R. H. WELLBELOVED.
CHESTERFIELD, Elder Yard Chapel, 10.45 and 6.30, Rev. DOUGLAS W. BARROW. Christmas Day, 11 a.m.
CHESHUNT Church, Address, 10.30 and 6.30, Rev. E. GLYN-EVANS.
CHEW, Prince's St., 11.30 and (acc.) 7, Rt. Rev. W. A. WESTENDELL.
CHESTER, South. Old Meeting House, Old Meeting Rd., 11 and 6.30, Rev. E. W. HILL.
CHESHUNT, New Court Meeting House, Holyhead Rd., 11, Children's Church, 6.30, Rev. R. LEE.
CHEW, Free Christian Church, Beech St., 6.30, Carol Service.
CHESTERFIELD, Un. Ch., Hemstock St., 11 and 6.30, Rev. C. H. EASTMAN.
CHESTON, Free Christian Ch., Derwent Rd., 11, Rev. ARTHUR LONG.
DEAN ROW, 10.45, Service, 6, Rev. E. E. WHITLEY.
DERBY, Wilson St. Chapel, 11 and 6.30, Rev. JAMES CROFT.
DERBY, Friar Gate Unitarian Chapel, 6.30, Rev. J. E. BARRETT.
DEVONSHIRE, Old Meeting House, 10.45, Rev. F. M. RYDE.
DONCASTER, Free Christ. Ch., Hall Gate, 11 and 6.30, Rev. G. PRESTWOOD.
DORKING, Sondrich Green, West, 11.30 and 7.30, Rev. E. SIDNEY HUNT.
DORSET, Old Meeting House, Wolverhampton St., 11 and 6.30, Rev. ARTHUR STOTT.
DUNDEE, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. S. P. WOODHOUSE.
DURHAM Un. Ch., Castledene Rd., 11 and 6.30, Rev. ARTHUR WOODWARD.
EASTBOURNE, St. Mark's Ch., Ocean Terrace, 11 & 6.30, Rev. W. TUDOR.
EDINBURGH, Old St. Chapel, 11 and 6.30, Rev. I. L. THOMSON.
ELGIN, George's Chapel, South St., 11 and 6.30, Rev. D. B. PRIOR.
GLASGOW, Unitarian Ch., Trinity St., 6, ——.
GLOUCESTER, Hyde Chapel, 11 and 6.30, Rev. P. CLARK.
GLOSSOP, Rose St., Unitarian Ch., 6.30, Supply.
GLOSSOP, St. Werner St., Unitarian Ch. 11, Supply.
GLOSSOP, Hadfield St., 10.45 and 6.30, Rev. H. C. WOODWARD.
GLOSSOP, Howard St. Ch., 6.30, Rev. EDWARD EVANS.
GLOSSOP, Meadow Chapel, 6.30, Rev. G. HUNT EVANS.
GUILDFORD, Ward Street Church, 11.15, Mr. I. W. BOND.
HALE Chapel, Hale Barns, 10.45 and 6.30, Rev. E. A. LEAR.
HALIFAX, Northgate End, 10.45 and 6.30, Rev. A. ELLIOT PEASTON. Christmas Day, 11 a.m.
HASTINGS, Free Chris. Ch., South Terrace, 11 and 6.30, Rev. DENBIGH HILTON.
HINCKLEY, Great Mt., Baines Lane, 11 and 6, Rev. J. GORDON DAVIES.
HINDLEY, Presbyterian Ch., off Market St., 10.45 and 6.30, Rev. T. J. JONES.
HOLLYWOOD, Kingswood, 11 and 6.30, Rev. T. A. GORTON.
HORSHAM, Worthing Rd., 6.30, Rev. H. DAWTREY.
HORWICH, Unitarian Free Church, 10.30 and 6.30, Supply.
HUDDERSFIELD, Fitzwilliam Street, 11, Rev. J. J. POTTER.
HULL, Park St. Church (Unitarian), 6.30, Rev. R. PHILIPSON.
ILMINSTER, Old Meeting, East St., 11 and 6.30, Rev. W. BEER.
IPSWICH, Unitarian Ch., Friars St., 11 and 6.30, Supply.
KENDAL, Market Place Chapel, 11 and 6.30, Rev. E. W. DEAKIN.
KIDDERMINSTER, New Meeting House, 11 and 6.30, Rev. H. WHITAKER.
KNUTSFORD, Brook St. Chapel, 11 and 6.30, Rev. S. MOSSOP.
LANCASTER, St. Nicholas St. Church, 10.30 and 6.30, Rev. LOT HALL.
LEEDS, Mill Hill, 10.45 and 6.30, Rev. E. SHIRVELL PRICE. Christmas Day, 11.30 a.m.
LEICESTER, Narborough Rd., 6.30, Mr. C. V. WALTON.
LEICESTER, The Great Meeting, 11 and 6.30, Dr. A. S. HUEN.
LEIGH, Unitarian Church, Twist Lane, 11 and 6.30, Rev. J. PIPKIN.
LETCHWORTH, Vasanta Hall, Gernon Walk, 11, Mrs. BESWICK.
LEWES, Westgate Chapel, 11, Rev. H. W. STEPHENSON.
LINCOLN, High St., Unitarian Ch., 6.30, Dr. ALFRED HALL.
LIVERPOOL, Ancient Ch. of Toxteth, 11 and 6.30, Rev. L. A. GARRARD. Christmas Day, 11 a.m.
LIVERPOOL, Bootle Free Church, 6.30, Mr. W. HILL WARRING.
LIVERPOOL, Domestic Mission, Mill St., 6.30, Rev. J. KERR MUIRHEN.
LIVERPOOL, Gateacre Chapel, 10.45 and 6.30, Rev. DUNCAN STEWART.
LIVERPOOL, Hamilton Rd., Everton, 6.30, Rev. C. A. PIPER.
LIVERPOOL, Hope St., 11 and 6.30, Rev. SIDNEY SPENCER.
LIVERPOOL, Ullet Rd., 11 and 6.30, Rev. LAWRENCE REDFERN.
LONDON, Bell St., Edgware Rd., 6, Rev. WALTER M. LOWE.
LONDON, Blackfriars Mission and Stamford St. Ch., 6, Rev. ARTHUR J. LOWE.
LONDON, Brixton, Services at 5 Killieser Av., S.W.2, 11, Rev. E. G. LEE.
LONDON, Essex Church, Notting Hill Gate, 11 and 3.30, Rev. J. C. BALLANTYNE, 6.30, Mr. DAVID BALLANTYNE.
LONDON, Forest Gate, Upton Lane, 6.15, Mr. F. WHITTAKER.
LONDON, Golders Green, Hoop Lane, 11, Dr. STEPHENS SPINKS, 6.30, Orchestral Carol Service, Christmas Day, 11 a.m.
LONDON, Hackney, New Gravel Pit Ch., Chatham Place, 6.30, Rev. W. H. CONNELL.
LONDON, Hampstead, Rosslyn Hill, 11, Rev. G. E. HALE. Christmas Day, 11 a.m.
LONDON, Highgate Hill, Unitarian Church, 11, Rev. G. J. G. GREEVE. Christmas Day, 11 a.m.
LONDON, Islington, Unity Church, Upper Street, Preston Hall, 7, Mr. VICTOR FOX.
LONDON, Ilford, High Rd., 6.30, Mr. J. REECE WALKER.
LONDON, Kilburn, Unitarian Chr. Ch., Quex Rd., 11, Mr. VICTOR FOX.
LONDON, Lewisham, Unitarian Ch., High St., 11, Rev. F. HANKINSON.
LONDON, Leytonstone, Lea Bridge Rd., Knotts Green, 6.30, Rev. T. L. JONES.
LONDON, Mansford St. Ch., Bethnal Green, 6.30, Rev. J. W. DENSLE.
LONDON, Newington Green, Unitarian Ch., 6.30, Rev. E. G. GREEN.
LONDON, Richmond Free Ch., Ormond Rd., 11, Rev. ETHEL KAY.
LONDON, Rigel St., Kentish Town, 6.30, Rev. GORDON BEVERLEY.
LONDON, Stamford, Unitarian Ch., 6.30, Rev. W. C. NEWTON.
LONDON, Thrisic Ch., 1 Grosvenor Pl., 11, Rev. J. C. G. BURTON.
LONDON, Wandsworth, Un. Ch., East Hill, 11, Rev. WALTER M. LOWE. Christmas Day, 11 a.m.
LONDON, Welsh Unitarian Ch., at Highgate Hill Unitarian Church, 6, 1st and 3rd Sundays, ——.
LONDON, Wood Green, Unity Ch., Newnham Rd., 6.30, Rev. BASIL VENEY.
LONDON, Woolwich, Service temporarily suspended.
LYTHAM St. Annes (Ansdell), Un. Ch., Channing Rd., 11 and 6.30, Rev. HERBERT CHESTER.
MACCLESFIELD, King Edward St., 10.45 and 6.30, Rev. H. LESLIE SMART.
MANSFIELD, Unitarian Ch., Market Buildings, 6, Supply.
MANCHESTER, Un. Ch., Chapel Lane, Blackley, 11 and 6.30, Rev. PERCIVAL TOZER.
MANCHESTER, Cross St. Chapel, 10.45 and 6.30, Rev. F. H. A. MICKLEWRIGHT.
MANCHESTER, Fallowfield, Dob Lane Chapel, 10.45 and 6.30, Supply.
MANCHESTER, Gorton, Brookfield Church, Hyde Rd., 10.45 and 6.30, Rev. F. CROMPTON.
MANCHESTER, Longsight Free Chr. Ch., Birch Lane, 10.45, Rev. GORDON SQUIRE, 6.30, Supply.
MANCHESTER, Mill St. Free Ch., Bradford, 6, Mr. R. S. SALT.
MANCHESTER, Monton Ch., Eccles, 10.45, Mr. H. C. EVERETT, 6.30, Carol Service.
MANCHESTER, Moss Side, Brendt's Bar, 11, ——.
MANCHESTER, Pendleton Unitarian, Cross Lane, 6.30, Rev. E. BASIL SMART.
MANCHESTER, Platt Ch., Rusholme, 10.45 and 6.30, Miss R. M. PERRY. Christmas Day, 11 a.m.
MANCHESTER, Stand Chapel, Whitefield, 10.45 and 6.30, Rev. H. H. CROMPTON.
MANCHESTER, Wilbraham Rd., Chorlton-cum-Hardy, 6.30, Rev. W. MCMILLAN.
MANCHESTER, Wythenshawe, Un. Ch., Brownley Rd., Rendhill, 6.30, Mr. ERIC PARKER.

Now Ready

"IT IS VERY OBSERVABLE"

The Diary of "Mr. Pepys"

by

Ronald P. Jones, M.A., F.R.I.B.A.

(published in "The Inquirer" 1920-45)

With 11 illustrations

8s. 6d., *by post* 9s.

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DEATH

DUNCAN.—William (Billy), on December 7, 1946, at 26 Beaufort Avenue, Brooklands, dearly beloved husband of Dorothy Duncan, cremated Manchester Crematorium December 11, 1946.

MANSFIELD, Old Meeting House, 10.45 and 6.30, Rev. KENNETH TWISS.
MEXBOROUGH, Free Christian Ch., 10.30 and 6.30, Rev. E. A. DAVIES.
MORECAMBE, see LANCASTER.
MORETON-HAMPSTEAD, Cross Chapel, 3, Rev. C. G. TOOKE.
MORLEY, Christian Church, Stanford Rd., 10.45 and 6, Rev. W. WASHINGTON.
NANTWICH, Old Chapel, 6, Carol Service.
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. H. BARNES.
NEWCASTLE, Stoffe, Unitarian Old Meeting House, 6.30, Rev. W. J. MCELDOWNEY.
NEWPORT, I.o.W., Un. Ch., High St., 11 and 6.30, Rev. G. R. BUCKLEY.
NEWTON ABBOT, Albany St., 6.30, Rev. C. G. TOOKE.
NORTHAMPTON, Kettering Rd. Church, 11 and 6.30, Rev. A. E. MORRIS.
NORWICH, Octagon Ch., 11, Rev. L. MARDY.
NOTTINGHAM, High Pavement Chap., 10.45 and 6.30, Rev. C. G. BOLAM.
OLDHAM, Lord St. Ch., 10.45, 2.30 and 6.30, Rev. KENNETH SHERRATT.
OXFORD, Manchester College Chapel, 11.30, Principal R. NICOL CROSS.
PRESCOT, Nazareth Un. Ch., Knight Hill, 10.30 and 6, Rev. F. D. JONES.
PRESTWICH, see MANCHESTER.
PUDSEY, Unitarian Church, Hill St., 6.30, Mr. H. L. BERRIDGE.
PORTSMOUTH, High St. Chapel, at 62 Kingston Crescent, North End, 6.30, Mr. J. R. STURGES.
PRESTON, Unitarian Ch., Church St., 10.45 and 6.30, Rev. W. HASTINGS.
RINGWOOD, Hants., The Meeting House, 1st and 3rd Sundays, 11. Other Sundays, 6.30, Dr. J. C. FLOWER.
ROCHDALE, Blackwater St., 10.30 and 6, Rev. E. D. DAVIES.
ROTHERHAM, Church of Our Father, 10.45 and 6.30, Rev. C. H. BARTLETT.
SALE, Ashtons Rd., 11, Supply.
SCARBOROUGH, Un. Ch., Westborough, 10.30, Rev. H. W. KENDALL.
SHEFFIELD, Unity Ch., Cranbrook Rd., 11 and 6.30, Rev. J. A. KENDALL.
SHEFFIELD, Fulwood Old Chapel, 11, Rev. P. N. TURNER.
SHEFFIELD (Attercliffe), 6.30, Mr. T. H. MORRIS.
SHEFFIELD, Upper Chap., 11 and 6.30, Rev. G. S. WHITBY.
SHREWSBURY, High St., Unitarian, 11 and 6.30, Rev. A. H. LEWIS.
SHREWSBURY, Old Meeting, High Street, 11 and 6.30, Rev. CONSTANCE HANNA.
SOUTHAMPTON, Friends Meeting House, Orchard Rd., 6.30, Mr. E. W. BOWIE.
SOUTHEND-ON-SEA, Dunlop Rd., 11, Children's Church, 6.30, Mrs. A. C. WILLIAMS.
SOUTHPORT, Portland Ch., 11 and 6.30, Rev. E. H. MORRIS.
STRETFORD, Unitarian Ch., Canal St., 10.30, Rev. PRESTWICH RAILING, 2.30, Scholars' Festival, 6.30, Nativity Play.
STOCKPORT, Unitarian Ch., St. Peter's Gate, 10.30 and 6.30, Rev. JAMES KNOTT.
STOCKTON-ON-TEES, Wellington St., 6.30, Rev. A. J. MORRIS.
STORRS, Unitarian Church, High St., 6.30, Mr. FAWCETT, 11, Free Christian Meeting House, Pennard, Rev. STANLEY JONES.
SWINDON, Swinton Hall Rd., 10.45 and 6.30, Rev. J. HARRY SMITH.
TAUNTON, Mary St. Church, 11 and 6.15, Rev. L. CHANDLER.
TAVISTOCK, The Abbey Chapel, 3.15, Mrs. E. W. MARTIN.
TENTERDEN, Old Meeting House, Ashford Rd., 6.30, Rev. MAGNUS RATTER.
TODMORDEN, Unitarian Church, 10.45 and 6, Supply.
TORQUAY, Unity Ch., off Higher Terrace, 6.30, Rev. C. W. TOWNSEND.
TROWBRIDGE, Conigre Unitarian Church, 3 and 6, Rev. A. F. O. THOMAS.
WALLASEY, Memorial Ch., Manor Rd., 11 and 6.30, Rev. G. L. CLARKE.
WARRINGTON, Unitarian and F.C. Ch., South St., 6.30, Mr. W. E. STEPHENS.
WASHINGTON, Cairo St., 10.30 and 6.30, Rev. J. R. TOLKIEN.
WARWICK, High St. Ch., 6.30, Rev. GORDON COOPER.
WEST KIRBY, Brookfield Gardens, 11 and 6.30, Rev. R. W. DAVIDSON.
WHITBY, Flowergate Old Chapel, 6, Rev. H. W. KENDALL.
WOLVERHAMPTON, All Souls' Church, 6.30, Supply.
WOODHALL SPA, Mill Lane, 2.30, Rev. CHAS. STORTON.
YORK, St. Saviourgate Chapel, 6.30, Rev. G. S. WOODS.
THE NETHERMIL UNITARIAN FELLOWSHIP provides for those unable to attend a Unitarian Church. For information write to the Secretary, the N.U.F., 14 Gordon Square, London, W.C.1.

AUSTRALIA

ADELAIDE, Un. Christian Ch., Wakefield St., 11 and 7,——.
MELBOURNE, Un. Ch., Grey St., Eastern Hill, 11 & 7, Rev. W. BOTTOMLEY
PERTH, Unitarian Free Christian Fellowship. Monthly Services, Orient Building, William Street. Sec., Mrs. SUMMERS, 154 Suburban Rd., South Perth.
SYDNEY, New South Wales, Unitarian Church, 15 Francis St., Hyde Park, 7.15, Rev. COLIN GIBSON.

CANADA

MONTREAL, Church of the Messiah, Sherbrooke St. West and Simpson St., 11, Rev. ARTHUR CUSHING.
TORONTO, First Unitarian Ch., Jarvis St., 11, Rev. W. P. JOHNSTON.
VANCOUVER, B.C., First Unitarian Ch., 1550 Tenth Avenue West, 11, Rev. ALFD. SHEPHERD.

NEW ZEALAND

AUCKLAND, Unitarian Ch., Ponsonby Rd., 11 and 7, Mr. E. THOMAS.
WELLINGTON, Unitarian Free Ch., Tinkle's Buildings, 109 Lambton Quay, 7,——.

SOUTH AFRICA

CAPE TOWN, Hout Street, 11 and 7, Rev. D. S. LINDSAY.

The General Assembly £100,000 Appeal

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Watch this space for weekly announcements.

HACKNEY UNITARIAN CHURCH, CHATHAM PLACE

Christmas Morning Service, 11 a.m.

MISCELLANEOUS

NS.S.F. HOLIDAY AND CONVALESCENT HOMES, GREAT HUCKLOW. Applicants are invited for the position of Secretary-Superintendent of the above Homes from Ministers and Laymen. Full particulars may be obtained from the Rev. E. E. Wrigley, M.A., 8 Buckingham Road, Wilmslow, Cheshire, to whom application should be made before December 31, 1946.

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